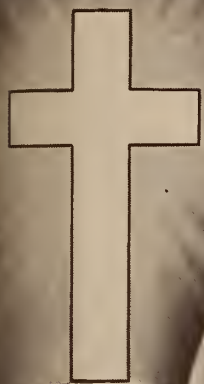


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The OUTLOOK



of MISSIONS



The Outlook of Missions

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Men and Missions

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The Outlook of Missions

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Our Motto: *The Church a Missionary Society—Every Christian a Life Member*

Voice of China Calls All Countries

“CALLING all countries — calling all countries — This is the Voice of China calling sixteen hours a day in nine languages and six Chinese dialects.”

China has taken to the air lanes. In response has come a flood of letters from dozens of countries asking for verification cards, stamps from China, program schedules and even giving helpful suggestions for future broadcasts.

Letters running into the hundreds have been addressed to the Chungking short wave station during the past five months—more than double the number received all last year. The last batch included correspondence from America, Australia, New Zealand, England, France, Spain, South Africa, Alaska, Portugal, and South America.

All letters begin about the same—“Dear Sir,” or “Gentleman,” they read, “It gives me great pleasure to report reception. . . .” After giving a detailed account of what they heard to earn them their desired verification card, a few digress offering some odd bits of information.

For example a gentleman in Brooklyn wants to know when the programs in Arabic come. For, he explains, he gives news from short wave in that language to various New York publications. Two Utica, N. Y., lawyers explain in detail how they are anxious to hear news from China and how important that is to them.

An overseas Chinese in Phoenix, Arizona, reports regularly on the reception quality, and sends recordings of the programs to the station in Chungking. A Hawaiian writes that he gives various news-

papers reports from Voice of China programs and keeps them posted on future important broadcasts.

Most of the listeners writing in seem to favor the English news bulletins, evidencing the growing importance of news in the world today. The Voice of China is evidently fulfilling a worthwhile task.

Letters from America in the past few months have increased while those from Europe have fallen off. It is interesting to note the interest numerous American listeners, many of them short wave fans, have taken in reporting reception conditions. Accounts from almost every section in the U. S. include such details as weather condition at time of reception, the type of receiver and antennae used, reception conditions in technical figures—some even go to the trouble of recording programs and then writing down excerpts for a check.

Many are the amusing anecdotes concerning broadcasting from Chungking. For example, a foreign woman recently spoke over the radio. A bookstore proprietor in Peiping heard the broadcast and traced her to Chungking, sending her a bill she had neglected paying.

Incidentally, Free China broadcasts in “occupied” areas are reported to be particularly welcome. With the Japanese blockade of news, the Voice of China offers about the only reliable source of information.

One Chinese wrote in from “occupied” territory that he listened to Chungking broadcasts regularly, and that he immediately passed on whatever information he carried. The news circulated through tea house channels in his district.

Although the government is determined to enlarge its broadcasting facilities, they maintain at present four basic stations for short-wave work. Stations are now in Kwei-yang, Kunming, Chengtu and Chungking.

Languages used include: English, German, French, Dutch, Malayan, Japanese, Arabic, Hindustani, and six Chinese dialects, including Mandarin.

The Churches in Soochow and Stewardship

*"The Church," Bulletin and Forum
of the Church of Christ in China*

THE churches in Soochow have shown what is possible in any church where the members are trained in the art of stewardship. In the spring of 1940, a group of 30 representing the three city churches met to consider stewardship and its relationship to their whole program of church giving and budgets.

After several meetings and a fellowship supper, two 2-hour discussion groups were held with "Stewardship", a C.L.S. publication, previously distributed, serving as the basis for the discussions. The group was made acquainted with the ways and means of implementing stewardship in the life and work of the Church and also in the life of the individual Christian.

After these thirty had shared their vision of stewardship with the members of their respective churches, emphasizing that giving is not only a part of worship, but should be done worshipfully and urging the instituting of systematic giving toward the church budget, they experienced the following results:

In one of the city churches 74 out of the 109 active resident members and 17 inquirers pledged a total of \$672.80 or an average of \$7.39 per member. In many cases two or more members of one family

made pledges. Of the amount pledged, 80 per cent was by 50 per cent of the pledgers. The 46 largest averaged \$11.83, the remainder averaged \$2.93. After six months, the contributions were far ahead of schedule. At the same time "loose" Sunday offerings increased to an average of \$4.97 per Sunday. It is expected that the total of pledged offerings, thank offerings and "loose" offerings for this church of 109 members will amount to over \$1,000 for the first year on the stewardship basis.

The Soochow church members are mostly poor; the well-to-do have not felt inclined to return to Soochow under Japanese control. What is possible in Soochow can be duplicated elsewhere. The missionaries, as was fitting, gave initiative, guidance and encouragement to the local church pastor and his church session.

Soochow, by the way, recently held a ten days' training institute with 271 in attendance. It was preceded by three months' visitation among the eleven churches in the district, creating interest in the projected institute. They had three departments: (a) Department for lay-leadership training, (b) Department for the partly literate, (c) Department for the illiterate.

Twenty-sixth Annual Missionary Conference, Ursinus College, Collegeville, Pa., July 19th to 25th. For announcements and information address Missionary Conferences, 904 Schaff Building, 1505 Race Street, Philadelphia, Pa.

Synod and a Tigress

THEODORE ESSEBAGGERS

THESE are days of historical significance in the life of our Church in India. The meeting in Mhow, Central India, which three Indian brothers, Brother Baur and I attended November 7th and 8th, was the first synod meeting for our Chhattisgarh and Orissa Church Council. It was a time of great fellowship. There we met fellow members from Bombay, Rajputana, Gujerat and Central India. We met members of the Irish Presbyterian, the Scottish, and the United Church of Canada Missions. In order that the business of the sessions might be understood by all, English was used as the medium of communication. And when that proved difficult in cases of technical terminology, Hindi and then Gujerati were spoken. Although there were no momentous issues brought up in the meeting, and although no unusual resolutions were passed, we all came away feeling that we had experienced in a special way that Christian fellowship which knits us together in the United Church of Northern India.

After the welcome extended to us by Dr. Taylor, of the Union Theological Seminary of Indore, our own Council Moderator, the Rev. Y. Prakash, was elected Moderator of the Synod for the next two years. I was elected Vice-Moderator, and Rev. Wm. Baur, Recording Secretary. By these elections our delegation was immediately put to work. It was of interest to listen to the reports and to become acquainted with the procedure of this court. One of our own members, the Rev. Obed Wany, Pastor of the Bistrampur church, read a good paper on "The Difficulties of a Pastor". It will be printed in the United Church of North India Review magazine. On the last day, when the resolutions were submitted, our beloved Dr. Gass' name and a brief account of his life and ministry were read, along with similar memorial minutes for other devoted workers, and Dr. Taylor, of Indore, offered a very fitting prayer. During the reading of the resolutions and the prayer we all stood in solemn tribute to the memory of our late colleagues.

The trip to Mhow and back was not without incident. Instead of traveling by train we drove by car. The roads in India are now such that one can drive without difficulty. The main highways are especially good. We covered 1,200 miles on the journey and had only one puncture, which speaks well for the ox-shoeing of these days. Perhaps the buses picked up all the loose shoe nails before we came along! Our route lay through the jungles to Nagpur, then to Amraoti and Ellichpur in Berar. In Berar the scene changed from rice fields to cotton and millet fields. The peasants and ox carts, too, took on a different appearance. My companions remarked about the fact that coolies wore shirts up in this country. Things look less poverty stricken here. From Ellichpur, where we had a short visit with the Swiss missionary, the Rev. Mr. Wyder, we drove on for a few miles north and then began the ascent and descent of a series of ghats. The scenery was beautiful and the driving interesting.

And then something happened which happens once in one's lifetime, if ever. A tiger leaped across the road as we drove down a hill. On either side of the road was dense jungle growth. The tiger leaped up the bank to our right. What a sight! I stopped the car at the place he crossed, hoping to get another look at him. And sure enough, the men sitting in the back seat saw him hiding in the bamboo shoots. I reached for my rifle but he had disappeared before I could bring the sight to bear upon him. We felt quite safe in our all-steel-body car. Not wanting to give up this opportunity, I backed the motor up the hill, and after backing up about 40 yards we saw him standing about 25 yards from the road looking at us with stately defiance. The way was clear for a shot from my seat at the wheel, so taking steady aim between those defiant eyes, I pulled the trigger. Much to our great elation, the beast fell over on his right side without a sound. A few more shots were fired to make sure of his being dead. It was hard for us to realize that we had shot a tiger,

the first any of us had ever seen in the jungle. Rev. Mr. Prakash had traveled in jungles for years and had never seen a tiger before this. By the time we felt that the obsequies were over it was dark and penetration into the jungle at such an hour was considered unwise by us. So we drove back on the road for two miles where some men were loading their carts. They readily agreed to come with us and help us locate our trophy. We lighted torches of dry grass, and armed with these and flashlights and the rifle we made our way up the embankment, and found our tigress, for so she proved to be, lying quite lifeless behind the bamboo clump. She measured eight and one-half feet from mouth to tip of tail. Not the largest tiger available, but a look at the size of her powerful forelegs made us realize what short work she would have made of such frail humanity as us. In the gathering darkness the possibility of a mate lurking in the shadows about us gave us anything but a sense of security. We could not lift the beast due to her great weight so rolled her down the embankment. By the lights of the motor car and a large bon-fire we relieved her of

her beautiful striped coat, and severed her head for mounting. After two hours of hard work skinning, we packed the hide and drove on into the night to the next dak bungalow, turning in at about 12 o'clock. How can we ever forget this eventful trip to synod? It is historical in more ways than one.

The next morning we got an early start and arrived in Mhow that night. There we met Mr. Baur and were greeted by the committee in charge. After the two days of meeting we visited Indore and met most of the missionaries of the United Church of Canada Mission and saw the sights of the city. We did not see Nancy Miller, the American girl who married the ex-*raja* of Indore, but saw palaces on the Nerbudda River where she has lived from time to time. We also had an opportunity to visit with our missionaries, the Baur, at their interesting station in Mandleshwar where they are working with the Canadian Mission and doing such good work.

Our trip back home was uneventful, except for a pilgrimage to the scene of our tigress shoot, where we took pictures. Raipur, India

A Letter From Hongkong

By BISHOP RALPH A. WARD
*Resident Bishop, The Methodist Church,
Chengtu, Szechuan, China*

AS I view the issues of the war in China, issues which now are seen in America as the same issues of that other part of the world—war in Europe with its menace to American ideals and way of life—I am sure that the Christian Church dare not be a national partisan. As individual Christian citizens we can scarcely escape the prejudices of our citizenships. The issues which today are at the struggle of terrible war are not issues between Japanese and Americans and Chinese and Germans and Britishers as such but between people within all of our nations who have different ideals and concepts of government.

To us who travel widely in China or have lived long in this country it is delightfully and hopefully true that countless

Chinese feel united in purpose with even Japanese whom they believe to be as desirous as are they for a world order founded on peace and good will, mutual regard and co-operation. The war erects barriers—how many times do we pass through those unpleasant barriers! The war easily occasions hatreds. Those who would win the war create misunderstandings, naively, often deliberately.

But the Christian missionary must resolutely hold to his chief service as a messenger of good will, mutual understanding and international relations which are founded on justice (if one can only discover what that is) and mutually profitable co-operation. How great is the challenge to us who would like to be genuinely Christian in a world at such a struggle as is ours today!

National Missions

CHARLES E. SCHAEFFER
Editor

Special Training of Home Missionaries

IN a recent conversation with a good Elder of our Church a remark was incidentally dropped which touches a very vital issue in the work of National Missions. We were discussing certain essential factors which determine the success or failure of a missionary enterprise. We were quite agreed that a suitable and adequate building from the very start was an absolute necessity if the mission was expected to thrive. We were also of the conviction that a proper location was an essential factor, a community that really needs or has room for a mission church, a community that is not already occupied or overchurched. We even ventured to suggest that a group of loyal and devoted people to serve as a nucleus of the new interest was a very desirable thing to have. But the Elder finally remarked: "Well, when all is said the principal factor is the human element". By that he meant the missionary pastor who is in charge of the work. Other things being equal, in the final analysis the pastor holds the key to the situation. If you find the right kind of a leader the work will go forward, but if you fail in your leadership the work will drag along. Of course, this is true in most any other enterprise. The human element is the determining factor. But this holds with special emphasis in the field of National Missions. This work calls for leadership of a peculiar type. Not every minister, however well furnished he may be along certain other lines, is qualified for this particular work. Here we enter into a highly specialized field. A general practitioner will hardly do. In nearly all the professions today we have specialists, who are trained for a certain specific type of work. In the ministry we have not been as wise in this matter as the children of the world. We are, how-

ever, sensing the need of specially trained ministers for work in rural communities. Our theological seminaries have arranged special courses for men who wish to devote their services to the country church. Short courses for town and rural pastors are offered by some of our State universities. Some institutions prepare men to serve in the field of Christian education, or in social service work. We have schools for the training of Foreign missionaries, and also of Deaconesses, but there seems to be no special arrangement for the proper training of Home missionaries. The consequence is that often young men are not fully equipped for this type of service. They frequently make a Home Mission appointment a stepping stone to some larger, perhaps more inviting, pastorate in a well established self-supporting church. Home Mission work is often regarded as a step, but not as a career, a temporary, not a permanent arrangement. This would, in a measure, be obviated if there were specialization for this type of work.

In the early period of the Reformed Church when new fields were being developed there was a regulation that all students for the ministry would have to spend at least three months in home missionary work. This was a form of internship, and served a useful purpose. It provided shepherdless flocks with the preaching of the Gospel and it afforded valuable experience to candidates for the ministry. Sometimes young men had to serve an apprenticeship by assisting a regular pastor in the work of his parish. At present in our Seminary at Lancaster practically every student is assigned to some congregation in the city for certain definite service. This is a type of clinic which is of great value. Young men on leaving the Seminary have at least

a measure of experience in the practical work of the ministry. Valuable as all this is, it does not fully meet the situation. The Home Mission field has its own peculiarities and demands a ministry specially trained for it. This means that the nature of the service to be rendered must be clearly understood and unfolded in the

course of the studies prescribed, in the subjects taught, in the vision and outlook furnished and in the enthusiasm kindled. The field, the task must be presented as a great challenge for life service. What this particular type of service in the field of National Missions is, will be presented in a subsequent issue of THE OUTLOOK OF MISSIONS.

Notes of Interest

THE Rev. I. K. Dietsche, our missionary at Warren, Pa., has resigned and has gone as a chaplain in the military service of the nation.

* * *

Rev. A. Szabo, of Perth Amboy, N. J., missionary of our Hungarian Church, has accepted a call to our Hungarian Church at Homestead, Pa. His successor at Perth Amboy is the Rev. John Kerekes, from Brownsville, Pa.

* * *

The cornerstone of the new church of our Woodcrest Mission in North Philadelphia was laid on the afternoon of Sunday, May 4. The missionary, Dr. Albert G. Peters had charge of the services. Addresses were delivered by Dr. Charles E. Schaeffer and Rev. Paul E. Schmoyer. Other ministers of Philadelphia were in attendance and participated in the services. This mission is located in one of the most rapidly developing sections of Philadelphia. It was started a little more than a year ago, and up to now services have been held in the home of the missionary. The mission already numbers some sixty members. It is fully organized with Sunday-school, Women's Guild, Brotherhood and Boys' Scout activities. When the new building, which is the first unit of a commodious church edifice, shall have been completed, the mission will doubtless witness a rapid growth.

* * *

There is no section of the country in which our Church has made more rapid progress within recent years than in North Carolina. This part of our country has always been a great missionary field. Some of the earliest missionaries of the Reformed Church were sent to this pioneer field. They laid good foundations. The churches they founded are still in existence. But during the last twenty-five years the work received a fresh impetus. Under the leadership of men like Dr. J. C. Leonard, long a member of the Board of Home Missions, one mission after another was started, and for the most part the State furnished its own ministers to man these missions. Catawba College at Salisbury prepared young men who responded to the call into the ministry and thus there were at hand both the fields and the men which made this splendid development possible. During the period of the Forward Movement the Board of Home Missions agreed that a considerable portion of its allotment should be applied to the interests of Catawba College. This fact assured the future of the College and also the phenomenal growth in our missions as a result. It proved a good investment.

* * *

The COVER PAGE of this issue shows an interesting group of Japanese children in our Mission at San Francisco. The youth of the Mission is particularly fond of singing. There are some exceptionally good musicians.

Among the Mill Workers

J. J. BRAUN

IN Lexington, North Carolina, 2,300 mill workers have a friend and champion in their pastor, the Rev. A. Odell Leonard. Many of them live in very poor houses, but their living conditions are very much better than nineteen years ago when this minister began his work. People drifted in from the mountains, others from city and rural slums, and a good many moved in from the surrounding country where the Reformed Church started its noble work nearly 200 years ago.

Second Church, Lexington, of which Odell Leonard is pastor, is certainly one of our unique churches. A good number of its members have ascended in the economic scale, for godliness is profitable. These moved into a better residential section. They not only retained their membership in Second Church but also won their new neighbors for the church that was so dear to their hearts. Second Church now has seven hundred members and a Sunday school of 1030. There are rarely fewer than 500 in attendance in Sunday school and the commodious, fine-looking brick church is quite a bit too small.

For many years Second Church was supported by the Board of Home Missions. Now it is debt-free and supports itself, but it makes wonderfully good material for a missionary article, for it is a good demonstration of what has been accomplished by Home Missions. Second Church in turn is a strong new center of missionary work in new centers. Its pastor has started a new church in Asheboro, 30 miles away. This work is supported by the Board.

Evangelistic Methods Employed

Mr. Leonard's methods are evangelistic. The crisis in the booze-fighter's struggle comes, when under the preacher's guidance he turns his back on drink and accepts Jesus Christ as his Saviour. There is no distinction made between high-hat and low-down sin. In homes where upstanding people boast of eight generations of good Reformed Church history, sin comes to be the downfall just as in this case that

came to the notice of this reporter. We were riding in the pastor's car along a lonely road of the far-flung mill-district and came upon a stoop-shouldered, hollow-cheeked mountaineer of about 35 years, who looked as though he were past fifty. A cigarette was hanging loosely from the corner of his mouth, his eyes were watery. He had been in an out-of-the-state penitentiary but was out on probation under the pastor's care, supporting his family. He was glad to get a lift and it was soon evident that there was a fine pastoral relation between these two. This man had taken the great stand and was profoundly thankful. Drink had been his besetting sin, but now he was trying in his poor way to grow in grace and in the knowledge of the Lord Jesus Christ. The Pastor said: "Burt, now that you have gotten the upper hand, why not work on Jack and Lela? I just can't get them to come to church. Why not see what you can do?" It took Burt some time to focus his mind on the subject, but when he got started, he assured the minister of two things with pathetic earnestness: (1) Jack and Lela were by no means the no-count, good-for-nothing people the neighbors thought they were; (2) he was sure that with the pastor's help they could be brought around. Ah, whose idea was it to be so sure of innate worth in such people? Whose really was the conviction that even such could be redeemed?

The enormous textile mill nearest the church was formerly owned by friendly southern people. When the Rev. J. C. Leonard, D.D., long time pastor of First Church, Lexington, started this work in 1903, the mill-owners co-operated generously. They donated the ground for the church and gave money to help build. For 18 years Dr. Leonard remained the pastor, taking care of both churches. Then one of his young men, by the name of A. Odell Leonard, though not related to the pastor, went through college and Central Seminary and took over Second Church in 1922. He himself had worked in the mills for nine years and knew the life.

A Unique Experience

Odell Leonard's introduction to his work was characteristic. He is a short, strongly built, happy natured, very warm-hearted man. Walking near the big mill, he saw some young men sitting under a tree gambling. He approached them and immediately by virtue of his dynamic personality became the center of interest. Dice disappeared, but the young pastor quietly said: "Boys, I surely wouldn't do what you have just been doing". After the boys were sure he was not an officer of the law, they began to show resentment at the interference. Finally one of them, a big fellow, said: "You know how we are in the habit of settling such things? We fight it out." "All right," the pastor quietly said, "If that is the only way I can get you fellows to love me, I'll take you on. But I expect you to be gentlemen and come at me one at a time." Such language made a curious situation. But the big fellow watched the minister take off his coat and started to close in. Just then a truck came along. In it there happened to be the foreman under whom Odell had formerly worked. He took in the situation and laughingly called out: "Odell, how is the preaching going?" In fact that man stopped and insisted on a conversation. The boys forgot all about the fighting. Odell Leonard brought every one of those boys into his church on confession of faith.

Through the energetic leadership of the pastor, streets have been paved, utilities have been brought to the mill district, sewers have been secured and health service has become a well-regulated service of government. In fact government knows only too well that it pays to be a friend to Odell Leonard. On the large church grounds there is a play ground on which literally thousands of children and young people find recreation. No joy is greater than the frequent participation of the pastor himself. He is a pal to them all and leads in good clean sport.

First Church of Asheboro

Odell Leonard is an irrepressible missionary. He is pastor of three churches.

For the average man a congregation of 700 with a school of over 1,000 would be quite enough. But Odell noticed thousands of new people moving into Asheboro thirty miles away. Many new mills had been established. He discovered by house to house visitation that two out of three of the people went to no church whatever. When he sought to rouse the Reformed ministers about the situation they merely said: "You are exactly the man to start something in Asheboro". This he did in 1933. In this short space of time under the support of the Board of Home Missions and the Board of National Missions, a solid congregation of fifty dependable members has come into being. They have a beautiful and very worshipful brick church on a large wooded lot. The men did much of the work themselves and are still working. The fifty members are contributing nearly a hundred dollars a month. Now the people are urging the Board to give them a full-time pastor.

In this venture at Asheboro, the Second Church at Lexington did the unprecedented thing of giving up their morning worship entirely in order to enable their minister to preach every Sunday morning in the mission. So Mr. Leonard is present in the big Sunday-school at Lexington, teaches a class and then drives thirty miles to conduct the work at Asheboro. From there he goes to Hebron for an afternoon service and is back for his main service in the evening at Lexington.

Many an extra trip is made to the mission field, for the very nature of this man's work is to get personally under every need of his people. Every life-situation, as it comes to a crisis, finds him familiar with the case and fully prepared to give just the counsel that is needed and the kind of help, no matter what the cost which may be called for.

For three summers, the Board of National Missions has given Asheboro an assistant in the person of a student, Mr. Guy Holt. This summer again Mr. Holt will work at Asheboro.

Lighting Candles—National Missions

ESS M. ESS

WAY back when Caroline Mission in St. Louis was just a "pup" I watched a class of tiny tots busy with crayons and drawing books. A white-faced, big-eyed lad poked a grimy finger at his book and asked me, "Whut's that?" That's a Pasque Flower," I told him. "You make it this color"—and handed him the purple crayon. Then I sat down beside him and told him about the Pasque Flowers of my Colorado hills—how they are the first flowers to appear early in Spring, how they wear little tur hoods to keep them warm, how the Spring breezes help to open the buds and how glad we are to see their lovely lavender faces lifted to the sun. Slowly gleams of light grew in those dull eyes, like candles in dark windows, and the tiny man begged, "Tell me some more!"

The work of National Missions is like that—lighting candles in dark windows and answering the eternal cry, "Tell me some more!"

A recent letter from Pastor-Superintendent Benjamin Stucki, of our Winnebago Indian School and Mission, tells of the passing of Elder King of Thunder of the Indian Mission. King of Thunder was one of the first four intrepid souls who, 43 years ago, braved the ridicule of their fellow tribesmen, took up the cross of Christ and bore it after Him. The work of National Missions lighted that candle—and who knows how many candles were lighted from it? Old King of Thunder was blind when he was called into the eternal light and joy of the Master whom he had served with such loyalty, humility and devotion. But what light he left behind him! Pastor Stucki writes, "The memory of our friendly, faithful, blind old King of Thunder will always remain as a benediction upon our Winnebago mission and upon all who labor here".

In the same letter Superintendent Stucki writes of "problem children" at the Indian School, of a new spirit of disobedience and lawlessness with which he and his teachers must cope. It may take all

the Christian patience which the school can muster, and it will take all the support which Missions-minded Christians can give—but one of these days even these lawless ones will be begging, "Tell me some more!"

There's more to this business of "home" missions work than meets the eye. It isn't just a matter of building a church, putting a Bible and a preacher in the pulpit—and letting nature take its course. When a man's body and mind are in the cellar, his spirit is not likely to shout "Hallelujah!" from the roof-top. In the summer of 1933 I visited at Shannondale in the Ozarks—and Shannondale, also, was a very small "pup" at that time. There were so many dark windows even I felt doubled up with the weight of the job to be done—but candles had already been lighted here and there. Now the work has grown to amazing proportions. The program of mental, physical and spiritual rehabilitation which Pastor Bucher and his associates have worked out and daily maintain would make your hair stand on end. Lighting candles and keeping them lighted! And yet Pastor Bucher has repeatedly to refuse requests for assistance from people and communities outside the rather broad limits of the Shannondale Larger Parish. "Tell us some more!"

For shame that we bountifully blessed Christians make it necessary for missions, National or International, to refuse any such requests!

Down in Biloxi one of our Back Bay girls brought a friend with her to a League party. The friend had never been to Sunday-school or church—had never had any connection with Christian activity of any kind. As the evening progressed her eyes got bigger and bigger. Finally, when the Pastor himself came to her and hoped she was having a good time, she couldn't take any more. "Sure I'm having a good time," she exploded, close to tears, "but you all don't have to be so nice to me! I ain't sick!" The poor child had never been

treated like a human being before. Lighting candles!

A few years ago I heard "Madame Butterfly" with a Japanese girl in the title role. This girl's performance was so perfect, so gripping that I never want to hear "Madame Butterfly" again—for fear of "taking the taste out of my mouth". There must be many potential opera performers among the young people of First Church in San Francisco, where the Rev. T. Kaneko is pastor. The choir of First Church is constantly being asked to sing in churches of other denominations all over the Bay region. Wherever the choir goes the members of the Young People's Society also go and they seem to leave fine impressions everywhere. Home missions candles lighting other candles—and throwing their little beams very far indeed!

It's So Human!

That's what makes National Missions work so worth while. It's HUMAN. It has to do with human bodies, hearts and spirits. And what is more valuable? Just to prove *how* human, let's take a look at some of the strange things that happen in National Missions work.

Pastor and Mrs. Paul C. Bloesch, of St. John's Church, Little Falls, Minn., took a *winter* vacation this year because St. John's is one church where attendance is better in summer than in winter. Imagine that! Evidently when the weather gets bad up there it really gets bad!

In like manner, Confirmation was held in our Madeline Island and Pike River missions last September instead of at Easter or Pentecost. In that neck of the woods confirmation instruction must be given when pupils can get back and forth easily—and that is not in the winter and early Spring. So the pupils attend confirmation school during late spring and summer and are confirmed in the fall. What difference, just so they are confirmed?

The Messenger of Edison Park Church, Chicago, the Rev. Glenn G. Gumm, came out recently all dressed up in shiny paper and printed instead of mimeographed. The answer was an imposing list of advertisers. The center double-spread of the paper was occupied by a list of officers and organizations of the congregation, surrounded by

advertisements of four physicians, six dentists and two druggists. If you have a toothache or a tummyache you look among the advertisers. If you have a heartache you look among the church organizations and pick out the one most suited to your age and inclinations. Neat!

At Pilgrim Church, Labadie, Missouri, the Rev. A. H. Behle, Pastor, an epidemic of mumps played havoc with Sunday-school and church attendance and threatened to disrupt the confirmation class. When the last news came through the pastor was hoping to confirm the class on Easter—if the mumps didn't interfere. We haven't heard who won out—Pastor Behle or the mumps! Pastor Behle had a candle-lighting experience recently, when he baptized an 85-year-old man.

For any pastor—or layman—who is interested in the actual cost of maintaining and operating an automobile, the Rev. Vincent W. Bucher of our Shannondale Larger Parish in the Ozarks, has the figures. He has kept a careful record for several years past. For the seven months prior to his report, the car cost \$63.14 monthly, or an average of four cents per mile. This covers the cost of gas and oil, tires, repairs, insurance and depreciation. The car averages 15 miles to the gallon and has been driven on an average of 1683 miles per month. Pastor Bucher's car allowance is \$150.00 per year and he has just about decided that it would be cheaper to operate a string of burros. In fact, the writer has already offered to start the string with a genuine Rocky Mountain canary. I'll send the first one that wakes me up at four A. M. with his melodious (?) "he-haw!"

We have a number of Home Missions Pastors who are twins—that is, they serve two congregations. We have a few who are triplets. But it remains for the Rev. Carl Mueller, of Corpus Christi, Texas, to try to make himself into quintuplets. For some time he has served the charges at Corpus and at Woodsboro. When the churches at Orange Grove and Tynan were without pastors he spread himself out to include them—and they're not right next door to him either! Then the pulpit at Karnes City became vacant and Pastor

Mueller found it possible to stretch a little further. He's trying to keep all five Young People's League together and working until the vacant pulpits are supplied.

The Rev. Martin Ernst, of our Texas Lone Star Parish, is quadruplets. He serves Salem Church at Birch, Immanuel at Lyons, Friedens at Gay Hill and St. Stephen at Mound Prairie, with a program of such varied activities that the parish hums like a beehive. If you want to get thoroughly "poohed out" just try to keep up with Pastor Ernst or his assistant, Miss Poppe, for one day. This business of lighting candles is WORK—but SUCH work!

Men must be coming up in the church. St. James of Chicago awarded a Nine Year Sunday-school pin to a BOY and Bethany Church of Milwaukee recognized ten years of unbroken Sunday-school attendance by

another BOY. What are the girls in this world coming to?

And St. Paul's Church, the Bronx, New York, the Rev. S. Lefton, Pastor, stands on ground that was a pickle farm 40 years ago!

The finest thing about this work of lighting candles and telling some more is that we can ALL take part. The more we take part, the more candles can be lighted, more hungry souls satisfied. It all depends on us!

* * *

Pastors of Mission churches! Please put me on your parish paper mailing list, or send me news from time to time, so that we can report the work of National Missions as fully as possible. Thank you! Address: Selma M. Schmidt, P. O. Box 135, Evergreen, Colorado.

The Cry of the People

T. L. BOESCH

I have heard the cry of the people . . .
A cry that wails like a prodigal wind,
moaning alone, unheeded and neglected.
It is the cry of the dispossessed, the
harmed, the unprotected and the tramp-
pled. it is the cry of defenseless men,
women and children.

I have heard the cry of the people . . .
The cry of the share-cropper, the slum-
dweller, the black man, the drunkard,
the prostitute, the ill and the suffering.

And as they cried, I asked of men the
wherefore of their cries and their wants,
and men in high places answered me,
"They are the prodigals, the profligates
and the sluggards".

And I said unto myself, "But they are hu-
man, they are my kinsmen; and so I
went out unto them and found that they
were not prodigals; they were the aban-
doned; they were men without brothers,
and spirits without places of refuge".

As I heard their cry I said, "Why is the
door of their want ever closed, and why
are the windows of their hopes always
darkened".

In the midst of their cries I asked. "Why
are the songs of the temples ever within
the four walls? Why are the prayers of
the priests and the privileged always
words and wanting in actions? Why are
the lights of the temples always dim, and
the light within those who frequent the
temples still dimmer? Why do they who
call themselves 'the faithful' ever sit by
His empty tomb, and fail to meet Him in
the conflicts in Galilee?"

And as I reasoned thus, I grew uneasy, for
what will the Master say when He returns
and discovers that the lights in His
House are dim, and that the light in men
is a shadow? What will He say that
they who called Him "Lord", kept the
songs prisoned within four walls, and
their words never echoed across the hills
and the valleys? What will He say that
the prayers uttered in words and void
of action were directed to a Living and
Loving God? What will He say when
He finds that we have kept guard day
and night over an empty tomb, and failed
to break bread with Him in Galilee?

Yea, the cry of the people shall be heard, for the Eternal is not deaf, and His mercies for the helpless and the harmed will bring judgment upon the earth, and in that day the door of want shall be opened, and the windows that were ever darkened shall be made light.

Yea, the messengers of that day are now busy, and they labor with little, but they shall answer in Christ's name, the cry of the people.

St. Louis, Mo.

* * *

Morningside, Los Angeles

REV. AND MRS. ARTHUR FELKLEY have begun from scratch to gather a congregation in a newly developed section of Los Angeles called Morningside. Ten thousand people have moved into this section, the great majority owning their own bungalow homes, or at least paying for them on contract. Half a year ago the Church Extension Fund Board of the former Evangelical Synod purchased an ideally situated lot. Lately the new Board of National Missions with only \$238 in its church building fund made itself responsible for the purchase of a house nearby. The faith and courage of the Felkleys is all the more remarkable inasmuch as they know that the new Board also is starting from scratch. All building funds of the old treasuries are tied up for years to come. It is evident that new work into which we are so obviously led of God, must be done depending entirely on the friends of the cause throughout the Church. We

feel sure that by the grace of God hearts will open and the need will be fully met.

The new house near our excellent location costs \$6,500 and includes a double garage with a commodious playhouse all under one good roof. This separate structure is 20 x 40 feet and will lend itself splendidly for Sunday-school purposes. The large front room of the house will make a good meeting room for the worship services.

After much surveying and thorough-going study, the Board has felt compelled to enter this new field. It would certainly be judging wrongly of our congregations to think they could not and would not willingly extend the ministry of the Church upon such an obvious call of God. Our people know that a church that does not grow is on the way to die. We urge men and women of means to get in touch with the Board of National Missions with a view to making this an object of their Christian stewardship.

Board Needs \$7,000 in Arlington, Va.

Across the Potomac from Washington, D. C., Dr. and Mrs. Lee A. Peeler started on May 15th to gather a new congregation. All the country knows what an enormous new population has been gathered in and around the national capital to carry on the vastly augmented work of the government. The growth of Arlington is a very substantial growth and much serious study and thought has been given this matter before the Board yielded to the urgent appeal for the establishment of a congregation.

Houses and lots are at a premium. Prices are rising. Opportunities to secure a location are rapidly dwindling. Secretary De Long and the Potomac Synod Com-

mittee urge the immediate purchase of a very desirable location that will cost about \$8,000. Nearby is the kind of house needed for the minister, for it must be evident that from the beginning he must make himself a part of the community. Seven thousand dollars is needed at once to enter upon the purchase of the necessary property.

Hundreds of times in similar circumstances the Church has responded in devoted faith and willingly laid down the necessary money for God's work. The Board of National Missions lays this critical need prayerfully upon the heart of the

(Continued on Page 192)

International Missions

A. V. CASSELMAN
F. A. GOETSCH
Editors

Yuanling Days

As of April 20 and 21, 1941

J. KENNETH KOHLER

THE first bell for Sunday-school is ringing. Chiang Su Fu makes enough noise with his favorite instrument to wake up a city's defenses against an approaching enemy. I really believe one of the real benefits of this union Sunday-school idea is that it gives that gentleman a chance to loosen up his inhibitions with a Paul Revere. In fifteen minutes students from Huping, Chenteh and Eastview will gather in the church for the morning service. This morning we will not divide into classes but will worship for an hour together under the leadership of Chen Chi Hua, former student and now physics teacher at Chao Yang, and Rev. Mr. Hsu, capable and earnest religious worker in our hospital. All the classes are under Chinese leadership and we missionaries only encourage by our presence at the worship and by active participation as the only English class in the school. If there is no unearthly screeching of the air alarm whistle before nine o'clock everything ought to go well this morning. I bid you wait a bit while I go to take my place in the assembly.

Yesterday after Sunday-school Ed Taylor, Helen Brown, Don McCabe and Bob Clarke, of Yali, and I went back into the hills for a pre-May picnic. Immediately back of our hospital grounds is an athletic field and beyond that the earth is pimpled with thousands of grave clumps. The soldiers have a barracks next to the grave-yard. As we passed close to their quarters we came up to a large number of freshly dug graves. The soldiers have been dying off five, six

and ten a day. When a private dies they fire off a few firecrackers, dump him into an unpainted wooden box, lay it in a shallow grave and throw a shovelful of earth over it. Many of the boxes are almost entirely exposed and the stench of decaying flesh is heavy in the air. The boys whose bodies are rotting almost in our backyard have been conscripted from farm and hovel all over China. Nobody is notified when a soldier dies so that practically every grave marks the spot of an unknown soldier. In these war-times the exaggerated sanctity of the human dead body is fast becoming a legend. One of our school Y. M. C. A. projects contemplates ascertaining the names of dead soldiers, the addresses of their parents, the spots where they have been buried and finally the writing of letters of information to the old homesteads.

Our day begins at five o'clock now. Morning classes extend from five-thirty to eight-ten. Lately our air-alarm scares have been coming at about eighty-thirty. Under the old schedule this meant that the last class in the morning was straining its ears for the sound of the siren. I have a girls' class in Chenteh at this last period in the morning. Time and again we've been in the middle of "break", "broke", "have broken"—"I am a man"—"You see a bird"—when the wail of the warning electrifies the atmosphere. Down go the books, the girls scream, "chin pao". One begins to cry—her sister was killed by a bomb in September. I stand at my desk

and urge them to go quietly but I am a reed in the wind. Discouraged and a little scared myself I let myself be carried downstairs in the rush and in a few minutes I am part of the stream of humans flowing to the friendly hills. English is all off for the day and it starts off with a big handicap next day when the memory of what happened before sits on a desk between the girls and me.

Today at 9:30 Chenteh faculty is scheduled to meet Chao Yang faculty in a game

of volleyball. At 11:00 o'clock the executive committee of Eastview meets. At 1:00 o'clock my Chinese teacher is due to rub a few more Chinese sounds into my thick skull. Tonight some boys of Huping come to practice their parts in next Sunday morning's worship service. In the meantime a stack of unanswered letters from home perches maliciously on the corner of my desk. And if an air alarm comes the day's schedule is sure to be only the last paragraph of this letter to you.

“Must We Give Way to the Ugly?”

FRANK L. FESPERMAN

Some Observations on Cherry Blossoms and Telephone Poles

IT WAS on February 15th. One may look through his window daily for years, and still not be aware of certain objects in the view. For the first time I noticed an ugly telephone pole on our corner, with numerous crossbars and wires running north and south, east and west, which up to now had been obstructed partially by a large cherry tree in our yard. Yes, it is quite ugly! It has been there for many years, practically unnoticed.

I had just received a notice from the U. S. Consulate in Tokyo as follows:

“At this time the Government of the United States wishes to reiterate to American citizens, especially to women and children, and men whose continued presence here is not highly essential, the advisability that they withdraw to the United States. Our Government is making this recommendation in the light of present trends in the international situation with the desire of reducing the risks to which Americans abroad may be exposed. This advice is given both in your own and in the best national interests. It is expected that you will give prompt and serious consideration to this matter.

You are advised to take advantage of existing transportation facilities which are currently available.

American Consulate General.
Tokyo, Japan.
February 14, 1941.”

This notice was handed to me as I was sitting in my study chair. I read it and upon looking up and out the window, realized the presence of the ugly telephone pole.

In our 22 years in Japan we have never come face to face with such a serious problem—possible conflict. All at once the ugly realities appear on the horizon.

We must face facts. There are many ugly things around us of which we cannot very well rid ourselves. But must we give way to the ugly? The beautiful cherry tree usually obstructs the view of the telephone pole, and looking from my study chair my eyes have always stopped with it. There is one encouraging feature: The Beautiful will grow more so as spring comes, and until buds open into a mass of pink on the tree. Then the ugly cannot be seen at all. I prefer to see it that way. I do not believe that war should result from the present unfavorable circumstances existing between the United States and Japan. And just as we expect the cherry tree to blossom forth in its beauty, thereby putting out of mind the ugly, so we believe that Christ's spirit of love and service shin-

ing through both these nations will overcome the ugly spectre of war. Let us work and pray to that end.

Japan Journal

Sendai, Japan, March 30, 1941.

THREE years ago we welcomed Peggy, daughter of Dr. and Mrs. Carl D. Kriete, back to Japan, her childhood home. Here she was scheduled to teach piano and voice in our Miyagi College, and it did one's heart good to see the enthusiasm and delight with which she went about refreshing her knowledge of things Japanese. She loved her work and her girls.

Two years ago, on a spring vacation in Tokyo, Peggy met a childhood friend, the young acting director of the Natural History Survey and Museum at Lingnan University, Canton, China. Linsley Gressitt, son of Baptist missionaries here, and Peggy had known each other in summers during their growing years, when their parents transferred their residence during the heat to a lovely spot on the coast near Sendai.

But now Linsley was changed from the grubby youth who used to tease the girls by flashing under their eyes caterpillars and worms. And Peggy, too, had grown into an attractive young woman. The upshot of these changes was an announcement party at the end of January of this year.

The wedding was planned for June, but because of uncertain conditions and difficulty of travel it was necessary to set an early date. Meanwhile Peggy and her mother put skillful stitches into the making of a lovely wedding dress, and it was definitely settled that the wedding should be in Rahauser Memorial Church, so that all who wished, both Japanese and foreign, could see a "foreign" wedding, which in Sendai is a rare event.

After days of doubts and uncertainties, the wedding date was fixed on March 20th. This, unavoidably, was in the thick of the

(I jotted down this impression, put it in my desk and came across it a few days ago.)

Sendai, Japan.

MARGARET SCHNEDER ANKENEY

commencement season for schools here; for Peggy there were last classes, exams to give, farewell school dinners to attend, graduating concerts and other functions. Suddenly as by a miracle, these were all over and the groom arrived from Canton. There was a flying trip to Tokyo for the legal wedding at the American Consulate and the intricacies of registration.

The wedding dress was completed and all other arrangements were made. A marvellous cake of four deep layers had been baked and stood ready for the reception after the wedding. Little individual cakes in ribboned boxes were stacked in preparation for the time when they would be handed to departing guests.

The morning of the wedding day the ceremony was rehearsed, the church was decorated with white tulips, spirea and pink peach-blossoms, and an atmosphere of pleasant excitement prevailed. Before we knew it three o'clock was almost at hand. Owing to the hardened arteries of present-day taxi travel here, the officiating minister, the Rev. Mr. Frank L. Fesperman, spent the last ten minutes telephoning, and the best man was stuffed at the final moment into a car with five others on their way to the wedding. But all these worries were soon over and inside the church serenity prevailed.

A large crowd had gathered and the scene was bright with the colors of gorgeous kimono. Like a paean of joy the glorious strains of Lohengrin's wedding march now flood the church; the audience rises and all look for the bride. Here at last is Peggy on her father's arm, looking serious and sweet; the sun slants in golden lights through the white net of her veil and dwells lovingly on the gleaming silk of her

dress and on her bouquet of lilies-of-the-valley. Young Gressitt steps forward and together they stand before the minister.

So the marriage service begins, its solemn and precious words binding once more the course of two eager lives. We hear each voice repeat without faltering the sacred promises. The service draws on to a close; we shed tears because it is all very lovely, and though life may be hard there is always love. Once more the soaring melody of the organ thrills us, and now the two, their eyes shining, come down the aisle together.

From the church we went to the Kriete home where the reception was held. The rooms were soon filled with all the colors of an Easter garden as Japanese friends and missionaries assembled. In the midst was Peggy, radiant in her happiness; her husband at her side looking more at her than at anyone else. Then she was called to make the first cut in the wedding cake and everyone had a share. The reception developed into the usual informal, cozy Sendai social and the bride and groom stayed on while a group of love songs were sung by a friend who had come specially

from Tokyo to attend the wedding, and after a bit Peggy's husband persuaded her to play the piano and then to sing, too.

Late in the afternoon the bride went upstairs. Rushing out into the hall after her crowded a bevy of excited Japanese girls, students and teachers in the music course, who had been hearing all about the traditional throwing of the bride's bouquet. Eagerly with laughter they looked up, stretching out their hands. Down came the lilies-of-the-valley with ribbons fluttering, into the grasp of the tallest, a piano student of exceptional ability. But she was generous; she unbound the bouquet and gave each girl a share.

Then lingeringly the guests drifted away, reluctant as always to admit that a happy party is over. That night the young couple left for Kobe and sailed from there on March 22nd for Hongkong and China.

On the day after the wedding the Krietes received a note from someone unknown to them who lived across the street. She said, "I had never seen a foreign wedding, but upon seeing the one at your house I felt that there was something really adorable about it!"

Sugino San

Extract of Letter from Prof. Carl S. Sipple.

Sendai, Japan, March 1, 1941

"Enclosed is a picture of Sugino San, with her retired naval medical officer husband in the rear, and Dr. Nagai, the head obstetrician of the Sendai City Hospital, in front. They were our guests on Paul's first birthday, January 6th. It was through their help that Mrs. Sipple was taken into the already crowded hospital, as an emergency, before Paul's birth. Sugino San was on day and night duty for the first two weeks of the baby's life. She told us after the danger was over that she despaired of his life for several days. We feel that it was her skill and knowledge that pulled him through, and that we really owe his life to her.

"Fortunately Sugino San seems to be supplied with a good amount of energy for she is busy, both day and night, week in

and week out. In addition to a fairly heavy teaching schedule in our Miyagi College and in one more school, she is always on call when her Japanese and foreign friends are in need of medical help. She is a splendid diagnostician, as well as a trained nurse, and knows foreign diet in and out, which is her great advantage to the foreign mothers here in Sendai. She is constantly teaching simple rules of diet and good health to groups of people in Sendai, as well as surrounding villages. Her service is truly a service of Christian healing. Her husband is not a practising Christian, though he is Christian at heart, and they have an ideal home life."

Note: See article, "Saved From the Sugar Cane Fields"—THE OUTLOOK OF MISSIONS, January, 1941, p. 25.

THE FIELD IS THE WORLD

Small group of Ozar
Vacation Church School
pupils with their teacher
Page 169



Just after the wedding of Miss Margaret R.
Kriete, of Miyagi College, Sendai, Japan, and
Mr. J. Linsley Gressitt, of Canton, China. Page
175.



Saturday morning review at the
Daily Vacation Bible School, Yuan-
ling, China. Page 188



The roof of the old church at Bixby, Mo., in the Ozarks, needs some attention.



Trophies of the hunt in India. Page 163



Chinese firemen leaving site of bombing across the Yuen River from Yuanling.



"Future farmers" at the Winnebago Indian School, Neillsville, Wis. on their way to work. Page 169



Sugino San and husband (rear), together with Dr. Nagai, of Sendai City Hospital, attend Paul Sipple's first birthday party Page 176



Girls' choir of Zion Church, Long Beach, Cal. Rev. Louis P. Landgrebe is the missionary.



Education day at the Clinic Iloxi, Miss.



Missionary travel in Honduras Page 178.

An Iraq policeman in Kurdistan. Note the flowing curls. Page 177



Blind girl reading her copy of the John Milton Magazine. Page 186



Superintendent T. P. Bolliger and John Stacey, Winnebago Indian Evangelist at Black River Falls, Wis.

Evangelism in Iraq

Excerpts from Annual Report of

Rev. J. C. Glessner, Kirkuk

IN many respects the year has been a remarkable one in the line of service. In the fall of 1939 we were all a bit nervous with the bringing into effect of an emergency regulation which prohibits foreigners to reside in or pass through certain areas of the country without a special permit from the Mutassarif (Governor) within whose Liwa (district) they wish to move. Our field, being a rural one, calls for extensive touring. Thus, should the administrative authorities be hostile to the work of Christian Missions, they could hamper our work by refusing to grant the necessary travel permit.

However, all our anxieties were expelled when the time came to put the new regulation into practice. At no time during the fall of '39 or the spring of '40 were we refused permission to cover our territory. Without a doubt, our ten years of experience in touring this field without any serious incidents has helped us greatly during this time of restriction. The new regulation took on the aspect of a blessing in disguise. Heretofore, our love for the common people has driven us away from the official class, many of whom seemed to be cold or even hostile to the Christian message. But under the new order of things, where the old army system of "passing the buck" is so perfect in its operation—not even the lowest official can be left out—we get to see them all, from the highest to the most humble and it is surprising to find so many of them strictly human. Certainly much time and patience are needed as we wait to see officials, and with the drinking of coffee and tea there seems to be no end. Yet this time is not wasted time, as we used to think in the early days of our ministry. In the first place it impresses upon the authorities that we are taking our religion seriously. We are patient and willing to sit on a hard bench or pace up and down a veranda for hours in the hope of making contact with the Governor sooner or later.

A Ruler Discusses Prayer

And when we are brought into the presence of the ruler we often have occasion to discuss the vital issues of life. I remember one such occasion when the discussion of European affairs culminated in the need of effective prayer. The non-Christian Governor asked me point blank whether or not I believe in prayer and if I were praying for peace. What an opportunity to explain that we are trying to follow the teachings of a Saviour who taught us how to pray and commanded that we pray without ceasing. It was quite evident from the conversation that he himself believed in prayer and was praying for peace. What a satisfaction it is to speak to an official who believes in a supreme power and the effectiveness of prayer, although his conception of God and prayer differs vitally from your own. And how fortunate it is that we can, at a time like this, place some thoughtful, carefully worked out tract on the subject of Christian prayer into the hands of our friends. I dare say that several unuttered prayers that nations might yet beat their swords into plowshares and their spears into pruninghooks ascended to the throne of grace during our visit there in that office and, had the ruler felt inclined to refuse us a travel permit, we would have gone down from that house rejoicing that we had a successful missionary journey.

On still another occasion, in a different district, I was asked to give an account of my twelve years of service among these people. The ruler wanted to know how many converts I could account for. I trust that I was not "passing the buck" when I told him that I didn't know. I tried to explain to him that conversion meant a complete change of heart and that only God really knew the hearts of men, so he would do well to address God on this point. His retort was to the effect that religious leaders have come and gone without really causing much of a change in humanity,

and that unless a leader had physical force at his command he could accomplish little. We tried to explain that love was the greatest force in the world and that it was only as nations could come to understand each other in the light of a Heavenly Father's love that a permanent peace could be established. Thus another gospel, in which Jesus sets forth the first and the great command and the second which is like unto it, goes into circulation.

In yet another village, nestled among the hills of Kurdistan, we found another administrative officer who served as a military officer in the World War in a foreign army. He was not a registered Christian but with pride he produced a New Testament that he carried during the war and told us that

every man in his regiment was compelled to carry one as standard equipment. Then he asked for the complete Bible in this language. Since the desired language was one not in common use in Iraq, we were not able to furnish him with one on the spur of the moment, but we did have one posted to him directly from the British and Foreign Bible Society with our compliments.

Thus we are again reminded that the Gospel is needed by all men alike. All need to repent and believe. As the need of the Rich Young Ruler was just as great as that of the woman who was taken in adultery, so today there is no difference in the needs of people whether they be rulers or boot-blacks.

We Take a Vacation

LOUISE S. KURTZE

SO many of our friends ask: What do you do for amusement? What kind of entertainment do you have? Do you have vacations? School closes at the end of February and we have two months of vacation from classes. March and April are our hottest months down here and just lately it's been showing us just how hot it can really get.

After school closed Miss Knappenberger and I decided to profit by taking a mule-back ride into the interior. Much as I love those trips when classes are in session, there just isn't any opportunity. Neither of us had ever visited our Yoro station and we decided to take the "longest way round" to get there and see as much of Honduras as possible along the way. Mr. Auler told us about a five-day trip by way of Bajo Grande that he had once taken and found very interesting. Don Enrique, one of our workers who had formerly worked in Yoro and knew the country, went with us. Mr. Auler made us a lovely little map marking all the places along the way where we might find lodging for the night. In addition to that there were places marked "snakes here", "alligators here", "monkeys here" and so on. It looked like such an interesting trip.

Winding Trails

We sent the mules a day ahead and took the train as far as we could, Pimienta. When we were all mounted and ready to start, I remembered I had left the map on my desk at home. Of course they told me if we became lost in the wilderness it would be my fault, but as a matter of fact a map wouldn't have helped much since those winding trails change continually and there are no road markers. I remembered the names of the most important places along the way and, of course, Don Enrique knew them, too. But it had been fifteen years since he had been across that particular trail and it had changed a good deal; so much of the time we were just hoping we were on the right one. It's a part of the country that is very thinly populated and, even though we asked every one we met, we didn't get our bearing more than a half a dozen times a day and the rest of the time we just hoped. All the trails join and so there was little danger of going far astray but many times we went out of our way because we took the wrong branch.

The first evening we arrived at Santa Rita, a little village a half day's journey

from Pimienta. Here we spent the night at the home of the telegraph operator. He is a believer who formerly lived in Chamelecon where we have a congregation. They seemed very happy to see us and many of the believers came in to visit in the evening. We held no service as the Plymouth Brethren Mission holds regular services there. Many of the members there expressed a desire to come to our Conferences in June.

Although we didn't know it, Santa Rita was the last village we saw for several days. From then on there were only scattered houses and we were continually wondering whether we would get to one before nightfall or have to sleep in the woods. It was a relief to know that our bags were filled with food because on the whole trip we were able to buy just one dozen oranges and one dozen eggs. We had crackers for breakfast, dinner, and supper and were happy to have them. We weren't able to do nearly as much evangelistic work as we hoped because there was practically no one to evangelize. We met so few people along the way and among those we did meet about three-quarters could not read and so we could not leave tracts with them. When we stopped for the night we talked with the people about the gospel and for practically all of them it seemed like a new thing entirely. They listened and agreed but since they do that so generally without really accepting what one says, one can never be quite sure it has reached the heart.

Wild Life of the Mountains

The trip itself was beautiful. We climbed mountains and forded rivers. We saw the alligators Mr. Auler had warned us about. They were lazily sunning themselves along the Comayagua River. We saw deer scampering up the mountain-side, and even a mountain wild-cat in the bushes. There were so many pretty, strange birds, the most colorful being the macaw. They always fly in pairs and one can hardly miss them because they make so much noise. At four o'clock in the afternoon we would begin to hunt for a house to pass the night. Our friends at home would be rather surprised to note that people really lived in those little mud and palm-leafed shacks.

They were usually so small and housed such a big family that one wonders where and how they fit. We carried our hammocks with us and sometimes because of lack of space we would have to put them on the corridor, which is no more than a palm-leafed roof held up by a few poles. There we would sleep, or try to, accompanied by the cows, pigs, goats, chickens, and cockroaches. At one home we met a little old lady who had never been out of the mountains. She was completely fascinated by such white people as we seemed to her. She became quite excited over our thermos bottle which we showed and explained to her. She thought we were entirely crazy to want to take a bath in the river after we arrived there in the afternoon. She said they couldn't possibly bathe in the afternoon, and from the general appearance of things I doubt whether they bathed in the morning.

A Royal Reception

The next to the last day of our trip we arrived at another village where we were able to find food and comfortable lodging. It was one of the few villages where the inhabitants take pride in their surroundings and have worked to make it a neat and prosperous looking town. There were still forty miles to Yoro so we started early in order to arrive before dark. On the way we met one of the prominent Yoro citizens bringing home his daughters from Tegucigalpa where they had spent the year at school. Then toward late afternoon when we had come down from the last mountain range and were crossing the Yoro plain we were met by a crowd of friends from Yoro. All had come out on horseback to meet us and the girls coming from school. It seems this is the usual mode of welcome. Upon entering the city we had to ride up the main street like a huge procession while the people stood in their doors to watch. It's scarcely any wonder that they know just what visitors come to town. These little mountain villages are very pretty with their white adobe houses and red tiled roofs, but they are quite different from those along the coast. There isn't a car in town. All travel is done on horse, mule-back, or ox carts, or by plane since in recent years they have an established

(Continued on Page 192)

News from Afar

Good News From Miyagi College

Extract of Letter from Dr. Kate I. Hansen

Sendai, Japan, April 17, 1941

THE new term has begun, with every department in good shape and some very crowded. The total enrollment given by Mr. Ichimi in his report to the Board of Trustees was 177 for the college and 431 for the high school. Several more have since entered the college. Eighty students were admitted to the college, and 182 to the high school. As far as numbers go, our school prospers. The problem is to keep it vitally Christian. I know our strong Christian teachers will do the best they can.

It was a banner year for the music course, for twelve graduates went to new positions in Christian schools, and three to government schools. We had to refuse requests for teachers from one Christian and six government high schools. The total number of music graduates now teaching in schools is five in government and

43 in Christian schools. Certainly we can't complain of lack of appreciation. The first indication of official disfavor in Sendai, however, came to our notice the other day, when the new person in charge of the radio broadcasting programs here sent an impolite note to our Japanese head teacher of music, refusing to broadcast any of our graduating recital programs because he "didn't admire them". This broke the custom of many years, during which the office has asked to be permitted to broadcast our principal programs, and has been most appreciative.

Easter was happy for me because the last remaining non-Christian in the senior class of the music course was baptized that morning in the Miyagi church. Two high school girls were baptized, too, and four men, the latter from the government college and the Imperial university.

Missionary College Experiments

ROBERT ASHTON SMITH

In Yale News Bulletin

HUA CHUNG COLLEGE, one of the thirteen Christian colleges and universities in China, through the Yale-in-China School of Science, is conducting research in local industrial projects. Members of the faculty of the Science School have developed an economical method for the commercial manufacture of indigo and other colors from local dye products. Farmers and textile workers have been instructed in the organization of small factories and it

is anticipated the workers would make considerable profit from these enterprises.

Experiments in other fields include the invention of a mineral tanning process, which has been adopted by local tanneries. Preliminary work has gone into the development of the glass, porcelain, and cement industries. Such activities of the students and teachers of the Science Department are no mean contribution to this small western, almost medieval community.

Turning Dugouts Into Classrooms

THE hope of the Japanese air-raiders to break the Chinese morale by their visits to Chungking is further forestalled with the establishment in the wartime capital of the Air Raid Education Promotion Committee.

This committee is to see to it that the Chungking populace should not pass the time in the dugouts in idleness. From now on they will be taught and enlightened.

Dugouts are to be turned into classrooms during air raids. Enemy planes droning above and dropping bombs may

give Chungking's inhabitants under cover some brief tense moments. But as soon as those moments pass, all ears will be turned to lectures on various branches of wartime knowledge.

To realize the air-raid education program, the committee is mobilizing the intellectuals of the entire wartime capital. All teachers, college students, writers, public functionaries and Kuomintang members are to be enlisted as dugout teachers and lecturers.

Women's Day Celebration

“WOMEN in China should win their equality with men not by words of protest but by deeds of accomplishment,” declared Madame Chiang Kai-shek in a speech delivered at the mass-meeting in celebration of the International Women's Day on March 8th.

The meeting was attended by more than 3,000 women including students from schools, workers from factories, employees from government offices. Madame Ma Chao-chun, wife of the Vice-Minister of Social Welfare, who was in the chair, made the opening speech. She emphasized the stand for national unity and solidarity which women should unanimously hold.

Other speakers included Mr. Pan Kung-chan, Vice-Minister of Publicity; Madame Feng Yu-hsiang, wife of the noted Christian General; Madame Shao Yuan-chung, widow of the late director of the Translation and Compilation Bureau of the Central Kuomintang, and Mrs. Gordon Jones as a representative of the Chungking International Women's Club.

Following the adjournment of the meeting all those present joined in a parade through Chungking's main streets.

“Deeds should be more eloquent than words,” is the common motto of three outstanding Chinese women leaders while commenting on the significance of the International Women's Day celebrations in Chungking.

Madame Feng Yu-hsiang said that any formalities and rituals staged in celebration of the day would be in themselves quite meaningless unless the day is taken as an occasion for a careful, critical scrutiny whether the difficulties and shortcomings of the past have been overcome. She emphasized the importance of training women personnel and mobilizing the women masses of the country.

Miss Hu Tze-ying is in charge of the welfare work for women workers near Chungking established by the Women's Advisory Committee of the New Life Movement Association. She said that all women workers in the district are provided with a public boarding house while their children are admitted into a kindergarten attached to a primary school. In addition, a nursery will soon be established. She has seen to it that the “three eight principle”, namely, eight-hour work, eight-hour rest and eight-hour sleep, is carried out to the letter and expressed the hope that it will be carried out throughout the country.

The women's art exhibition sponsored by the China National Art Association opened at the National Central Library near Lianglukow. The collection on display consists of 400 samples of paintings, drawings, water color, calligraphies, sculptures and embroideries.

Men and Missions

CHARLES F. FREEMAN

Chairman, Department of Missions,
National Board, Churchmen's Brotherhood

*"Rise up, O men of God!
Have done with lesser things;
Give heart and mind and soul and
strength
To serve the King of kings."*

ALL over our Church men are singing this hymn. Its words are arresting and its music stirring. Does the singing of this hymn mean more to us than simply an act of worship, or so much harmony and a measure of our lung power? To many of us the great challenge of the hymn passes as its last note dies away.

In the face of what is going on all around us this should not be so.

Not in our generation has the missionary appeal been so tragic as right now. It is tragic because it is a dangerous occupation to be a missionary. One takes his life in his own hand when one sails away to preach the Gospel of the Christ in other lands these days. In spite of its danger, men—many of them—clamoring as never before to be allowed to stay at their posts in China and Japan. Why? Christ is so necessary to the world now. He cannot wait for wars to cease. He is needed before the peacemakers move in. Our missionaries on the field know the deep need of Jesus Christ in every land. They also know that if they leave He will not be unveiled to those whose needs are the greatest. For this reason they "give heart and mind and soul and strength to serve the King of kings".

Dr. Casselman gave the men of our Synods a great word picture of heroic men and women who are today holding the front lines in war-torn lands. The brightest color in this picture is the insistent demand that they be allowed to stay. "Let us stay with our people" is the insistent demand of these men. It is hard for us to realize why they want to stay. Most of us clamor for safety and security. It is hard for us to understand why they do not come home—while the coming is good.

The answer, of course, to this riddle lies buried in the spirit of this hymn. All of us have—in a measure—dedicated ourselves to the King of kings. We are now facing a world crisis. Dangerous days are upon us. We cannot run from our task. Jesus in the garden did not flee when in the darkness He saw light directing the footsteps of a menacing man approaching Him. Ordinarily, the garden was a beautiful and inviting place, but now it was a dangerous place for the Son of Man. He, too, insisted on staying in the midst of great personal danger. He stayed because He was the Christ. In no other way could Jesus show to the world that He was the Christ. He "gave heart and mind and soul and strength—His life—to serve the King of kings".

The men on the far-flung frontier of our mission fields can only stay and fulfill the mission of Christ if the men in our Church "rise up and have done with lesser things".

We should be more earnest in the practice of our religion. If we in peaceful America fail to "give heart and mind and soul and strength to serve the King of kings," how can we expect our brothers in the midst of danger in war-torn countries to remain at their posts? The churches in America need the spirit of our missionaries. They need their spirit desperately. How can we listen to the plea of a man to stay and face the possibility of death in order to testify to the love of Jesus and do nothing to raise our apportionments in full?

Every slack line of our Church should be pulled taut by the willing hands of our men who in the face of a great crisis are willing to give their all to the Church so that the men who are holding the life lines on our mission field will not stay where they are, in vain.

MEN: "Give heart and mind and soul and strength to serve the King of kings"!
—NOW!

Woman's Missionary Society

MRS. EDWIN W. LENTZ

Editor

Mother and Daughters of China

GRACE WALBORN SNYDER

WHILE the Chinese people were being called "The Sons of Han", the most general world impression of the women of China was that they all had bound feet, were almond eyed, and uneducated. Empress Wu did win fame, but won more blame as the cruelest of mothers-in-law to the most hapless of daughters-in-law. The mothers of China, usually as daughters, submitted absolutely to the modes of filial obedience that a daughter should serve and obey her father, serve and obey her husband, serve and obey her son—and wait for the time when she could take it all out on her daughter-in-law. Many a strong and able son has gone off to school blithe and free-handed while the weary, burdened figure of his mother toted for him a back-breaking load of baggage. There wasn't any shame in it; that was simply the way women labored for their men. Later, when mother disciplined and laid heavy burdens on daughter-in-law, son could say nothing in wife's defense because mother had already worn herself to weariness for this son. And the reason that mothers and own daughters came to no consideration was that daughters very naturally were trained to become other women's daughters-in-law.

When girls rebelled, it would come at the stage of their being engaged to becoming a daughter-in-law. Some daughters did rebel about these family-arranged marriages. One fine woman of our district eloped with a traveling tailor, was never located by her family, and reared a good-sized "free" family under another name. One of her sons came to the United States for graduate study and took an American wife back to China. In the new-old fash-

ioned home, the American wife was astounded to learn that the quiet old woman who brought them warm water each morning was the husband's mother, who was serving them until the husband's wife would learn where to take her place. In spite of the rule of marriage arrangements there have been stories of daughter elopements and romances, even to the dinner-plate pattern which shows the two bird-embodied spirits of the unhappy lovers who escaped but could not survive parental displeasure against such breach of custom.

But there have been very few stories of mothers and daughters. Just recently there comes a public article by Edgar Snow who calls these three new famous women in China, "Charley Soong's Daughters". From hobnobbing with "The Red Star Over China", Snow has become so comrade-ly that he calls the father of these famous women, "Charley", and one expects that it is a term of affectionate appreciation, like saying "Jimmie Yen", of the director of the Mass Education Movement. Snow remarks that the story of how Soong, Sr., rose from poverty to riches reads like a Horatio Alger tale: a Chinese youth peddling rope hammocks in the United States, getting an American education and an American idea of how to make money, and going back to China with Western initiative and a New Book sales publicity. The daughters of that "Charley Soong" are called "Madames"; one of the daughters is being called, "The First Lady of the Land". And if there were a dozen titles of nobility grown directly from reality, she ought to have them all. Whether she is called "Youngest Soong", "Mei-ling", "the Generalissimo's wife", "the intellectual Chiang

Sung Mei-ling", "that Wellesley girl", or "Madame Chiang", we are for her in all her roles and capacities, because for each and all of them she has what it takes.

Last year there was a new book about "The Soong Sisters". There is a film reel called "China's Will to Live" and most of it is about these three sisters. As I refer to these Daughters of China, I feel a response to greatness which makes me want to write. "Madame": Madame Kung, Madame Sun and Madame Chiang. It was Madame Sun, who was enough the son of her father that she could break through sanctions and customs, idealized and married the leader of her country's revolution, and gave her determined energy to working for the revolution of the masses. Madame Kung, the eldest of The Three, comes nearest to being a true daughter of her Chinese lineage and filial daughter of her family. Wife of Dr. Kung, Finance Minister of China, mother of two sons and two daughters, she is a keen-minded, practical woman, undriven by fanaticism or extremes but unwavering in staunch loyalty. Third of The Sisters is this slight, youngest one, Soong Mei-ling, who is "Madame Chiang Kai-shek". She is more truly a daughter of her mother than either of the other two. While she has the same initiative and compelling drive to action of her sister, Madame Sun, she has a kind of a visionary idealism that keeps her thinking and planning ahead and deeper than the realisms of these awful times, while she keeps her hands and heart steadfastly in touch with all the needs about her. With all that her eyes must see and all that her hands must do and all that happens, one can't help being anxious lest those idealisms crack up and leave her bitter. Who but an idealist would have won her point in the argument that troops and machines of war should not be sent to rescue her husband when he was captive of a hostile military coup? What but a deeply envisioned faith in the possibility of better motives could have sustained the woman to persuading those generals that there was some mistake, that there should be no more killing, that she herself would take plane to the enemy camp and explain? And thus, without the shooting of any more men, this woman did fly

away with her generalissimo husband freed from his military imprisonment that might have caused an army slaughter or a military massacre.

This Daughter of Her Mother: have you read about the time this proud, tortured in heart and grieved young patriot besought her Christian mother to pray that all these wrong-doing, aggressive Japanese be annihilated; and the mother replied. "My daughter, you would not have me pray God to do something that you yourself would be ashamed to do". And now, is it not being said everywhere that the leaders of this bombed, burned, pillaged land of China prevent the propaganda of hatred against the people of that land which destroys them? Have you read, too, that this daughter felt the great emptiness of being lost and alone, with no one left to turn to for counsel and guidance when her mother died? Just as her own spiritual problems were greatest and when the one she had relied on the longest was gone, what a tribute to her mother—that bleakness and despair filled this young woman's heart until she caught the gleam of her mother's way: to carry on in her generation's task of living, to be strong in her new responsibility of comforting, of understanding and sharing the tasks of the husband who was then set out to be the generalissimo of a defending, fighting people! Bombed far more than any other country's leaders ever have been, thus she writes, "We do our tasks today. We are not afraid. If our tasks are accomplished and we die, what can that matter?"

It is she who was chief sponsor for The New Life Movement. It is she who insists that women get some voice in politics as well as some voice in the plan of economic reconstruction. It is she who has written, "This Is Our China" and "China Shall Rise Again". It was she who stood by the roadside with her war orphans during the heat, dust and danger of a hot, bomb-raid day, and waved down every passing auto driver until even the least and last of her "other mothers' children" were taken to safety. It is this woman of her people and Lady of their Land, who takes the sad burden of inspection for the care of the wounded and of inspection and di-

rection for the sanitation for the living. It is she who says that four years of this may defeat them now, and they may die, but they shall build again and they shall rise.

Snow said of these Three Daughters that each is a "synthesis of Orient and Occident", but of this daughter, he says, "Madame Chiang is a synthesis of the Orient

and Methodism". In the East, they do not say the particular phase of it; they say, "Of the Christian religion". Take your own words for the synthesis, but it becomes increasingly evident that The First Lady of New China is a worthy and brave daughter of her mother and her country. And the new daughters in that land want to be like her.

With Our Workers

During the first week in May our President, Mrs. F. W. Leich, en route to a speaking engagement at Toledo, Ohio, suffered injuries in an automobile accident. At this date, May 10, she is still in the Tiffin Hospital. As a consequence of the accident she was obliged to cancel a number of speaking engagements. Fortunately the injuries are not such as to cause long hospitalization. Mrs. Leich has the sympathy, coupled with sincere hope for speedy recovery, from a host of associates and friends within and without our Church.

* * *

During the past weeks, in a number of church offices in Schaff Building, any observer could see evidence of a whispering campaign. Now that ~~May 14th is past~~, even the victim is left in on the secret. The whispering campaign had as its secret core the approaching marriage of Miss Mary Tegge, office secretary at Eastern Depository of the Woman's Missionary Society, 416 Schaff Building. On May 14th, Miss Tegge became the bride of Charles Johnson, at the Glenside Church, Rev. Arthur Leeming, pastor.

* * *

Mrs. E. Roy Corman, President of Pittsburgh Synodical Society and the Pittsburgh Synodical Women's Guild, will conduct classes for Leaders of Children's work at the Collegeville Missionary Conference, July 19-25. Mrs. Corman is too well known throughout the Church as a Children's Worker to need an introduction—so we announce to our readers that she will be the leader for Children's Work.

* * *

At the Hood College, Frederick, Md., and Ursinus College, Collegeville, Pa., Missionary Conferences, July 12-18 and July 19-25, with the exception of Tuesday, there will be daily forums on topics pertinent to current events as they affect National and International Missions. Missionaries and other qualified observers will lead the discussions. On Tuesday the topic will be religious drama, conducted by the Rev. Paul Nagy, Jr., Mountville, Pa.

* * *

As the climaxing event of this year's activities among women of "Old First Church", Philadelphia, Pa., Rev. G. H. Gebhardt, minister, the Woman's Missionary Society and the Ladies' Aid Society sponsored a "tea" at the parsonage for the women of the congregation with their missionary, Miss Gertrude B. Hoy, as the guest of honor. Circumstances, including weather, conspired in helping the event surpass even high expectations of attendance, fellowship and loveliness. Miss Hoy, intimately known to many members through being a regular attendant at the services during her residence in Philadelphia on former furlough, was eagerly sought for conversation and invitations. Among the interesting preparations for the "tea" was a day's shopping by a committee. At the "tea" an interesting moment came when the committee produced the results of their shopping and presented to Miss Hoy two pieces of light weight, highly durable, well fitted airplane luggage. The surprised pleasure of Miss Hoy will always be remembered.

* * *

In the city-wide observance of the 50th Anniversary, University of Pennsylvania Christian Association, First Church, had a special service with Dr. Charles E. Schaefer preaching the sermon. In this historic discourse he referred to the early days of our denominational cooperation when we began to seek out the students who had come from Reformed congregations. In naming a few of the most vitally interested

persons he spoke of Mrs. J. W. Fillman and her untiring efforts to help students find pleasant and wholesome social life. For a number of years, before Student Work came under the Board of Christian Education, it was a responsibility of the Board of Home Missions on which Mrs. Fillman was a representative of the W. M. S. G. S.

The Blind Girl, Nora

“**N**ORA had just come home. Don't misunderstand me, but I had been anxious over the time when she would come home—she had had everything so nice and handy at the school. I was—oh, so glad to have her with me but afraid she might not be happy as she thought she would be. For several months before she left the school she thought of hardly anything but coming home. She would write, 'Wait mother to do this and that until I come home'. I often wondered how home looked to her with her poor blind eyes—a home she had never seen.”

“How long had she been at the school?”

“More than twelve years. She went soon after her sixth birthday, while we still lived on the farm. She remembers about trees, chickens, cows—things she saw before her sight was entirely gone. She loves to tell about playing hide and seek and jumping rope. I can see her, as though it were yesterday, clapping her little hands against the porch post and saying one, two, three, as Matilda and Hattie would have her between them and run from their hiding place to base. She'd laugh and clap her hands when one or the other would pick her up and run into the jumping rope then help her jump up and down with them. (She was such a little mite the girls could handle her almost like a doll.) Her running and jumping days ended too soon . . . But I must tell you my errand.

“As I said, Nora had just come home. It was shortly before the World Day of Prayer so I brought her with me to the

service. You saw us come into the church and you were one of the first to come and speak at the close of the service. You said, “So this is Nora. I'm so glad to know you.” You spoke awhile longer saying you had heard that Nora could do all kinds of things—cane chairs, knit, crochet, play the piano, read. Nora broke in, “But I have scarcely anything to read; I like to read about the world I cannot see but I have no books here at home. In answering, you said something that Nora has been talking about ever since but I am sure both of us misunderstood you. It was about a magazine for the blind. Of course it cannot be but we thought you said any blind person could get it by sending the name and address with ten cents. Nora has been saying, “Please go ask Mrs. Burke.” Last night her pop said, pretty sharp-like, ‘Nora, that's dumb talk about ten cents for an expensive thing like a magazine for the blind.’ I saw her feelings were hurt so I've come to ask what you did say.”

“Yes, Mrs. Key. I said that. In reality the magazine of which I spoke—The John Milton Magazine—is free. The ten cents is to show that the applicant is serious in making the request. Nora was used to having books, magazines and reading machines at the School for the Blind and naturally needs magazines and books now. Let me get a leaflet which tells how Nora can get all the books she may need to keep in touch with people who put their thoughts into Braille or whatever system of finger

reading Nora may have learned. The leaflet comes from the John Milton Society, 156 Fifth Avenue, New York. It's quite possible that your Woman's Missionary Society may be contributing to this work for the blind. Wouldn't that be interesting! Why don't you look over your budget leaflet and see if the General Society gives to the John Milton Society? Our Woman's Missionary Society of General Synod has contributed to this work for the blind ever since the John Milton magazine began to be published. Because missionary societies, mission boards, boards of religious education and individuals contribute funds the magazines can be sent free to blind readers. Christian people love to support the John Milton Magazine. It has very good reading matter and it is the only publication that gives the International Sunday-school lessons, with comments and explanations. Because of this a number of blind persons can be teachers in Church Schools. The John Milton Society also publishes a magazine for boys and girls. I like its name, "Discovery"—don't you? This also publishes the Sunday-school lessons.

Nora's father knew what he was talking about when he couldn't believe a magazine for the blind could be had for ten cents! You see, in this account of the John Milton Society, that the bare cost of paper and braille averages \$8.00 a year for the John Milton Magazine and \$6.00 for Discovery. Last year the magazines reached 10,000 readers.

A lot of blind people, from their limited income, contribute to the publication of

these magazines and books. They realize how dark would be their world without an enlightened mind. "Take this pamphlet home to Nora. Read it to her and have her father read it. Both will be interested in hearing what is available for the 30,000 or more blind who read Braille or other finger-language. You see that federal funds provide for an ever-growing library of non-religious books. I am sure Nora will be much interested in the Matilda Ziegler Magazine. From a fairly adequate endowment Fund this very excellent magazine is published in Braille, Moon, and New York Point . . . a great boon."

"Mrs. Burke, I'm amazed at the amount of good literature that is available for our loved ones—and Mrs. Burke, it's hard to have a blind child. Father and I want her to be happy and now we will know of books to give for presents. I see your pamphlet says that the books are priced very low compared to the cost of publishing. If we get the magazines free we will want to send our gifts to the John Milton Society. I must tell about this work to some of my friends. I don't believe it will be all talking—I think amongst us there will be some giving. . . . So your General Missionary Society contributes something each year to this work. I must look into that matter and find whether my society does. Nora and I will have much to talk about when I get home." . . . Nora is one of 150,000 blind in the United States.

Unto the least—ye do it unto me.

* * *

If desired, this account can be used with the September program.

The Finished Product

Florence Marshall

The liquor dealers advertise

In many magazines,

We see their "ads" on street cars, too

And on the movie screens.

Pictures of laughing, happy girls

And wholesome healthy lads;

But where's their finished product?

It's never in the ads.

Union Signal.

War-time Daily Vacation Bible Schools in Yuanling

MINERVA S. WEIL

THE Daily Vacation Bible Schools in the city of Yuanling last summer were sponsored by a committee representing five high schools, namely, Eastview Boys' School, Chen-Teh Girls' School, Huping, Fuhsiang and Yale in China.

The Board of Directors consisted of two students from Yale in China, Rev. Ward Hartman, Rev. T. F. Hilgeman, Pastor Chang, Miss Ruth Liu and Miss Weil.

The funds used in this project were solicited by the teachers.

The number of students was limited to one hundred and entrance was by examination only.

The picture in the insert shows the Saturday morning review when all classes met together for work and play and for competition in music, scholastic tests and games.

The D. V. B. S. held in eight of our fifteen outstations were under the direction of Rev. Mr. Hartman and taught largely by Evangelists with the help of Christian students from our Yuanling schools. Some of the helpers and Evangelists were refugees.

* * *

Missionary Conferences in the East

THE missionary conferences this summer provide opportunities to present first hand what is happening, especially in the Far East, as well as in the Near East and Europe. Where the Study Courses do not cover, forums will be arranged. With a number of missionaries en route home, provision is made for visiting missionaries to speak and confer in arranged groups and forums. This should be a valuable contribution to better understanding of problems relating to National and International Missions. The programs have been practically completed for Hood Missionary Conference, Frederick, Md., July 12-13. Rev. John B. Frantz, chairman, and Ursinus College, Collegeville, Pa., July 19 to 25, Rev. L. C. T. Miller, chairman.

At both conferences, the Sunset Services will be led by Rev. J. Edmund Lippy, Westminster, Md.; the Bible Hour, Rev. John Lentz, D.D., Collegeville, Pa.; Music and recreation, Rev. Edwin L. Werner, Sabillasville, Md.; Forum leaders, "Young People in the Church", Rev. Fred Wentzel, Philadelphia; Religious Drama, Rev. Paul Nagy, Jr., Mountville, Pa. Miss Ruth Heinmiller will teach the Course on National

Missions at both Conferences. Mrs. J. M. Mengel will be at Hood to lead forums on Women's Work in the Church. Dr. A. V. Casselman and Missionary George Noss will be present at both Conferences, Missionary Noss leading the Course in International Missions at Hood. Miss Helen Barnhart is the registrar; Mrs. Fred R. Lentz, book room custodian.

At Collegeville the Young People's Course in International Missions will be led by Rev. F. Nelson Schlegel, Washington, D. C.; the Adult Course, by Dr. A. V. Casselman; Young People's Course in National Missions, Miss Heinmiller; Adult Course, Miss Camilla Sathr, Dean of Women, Ursinus College. Mrs. Roy Carman will teach two Courses for Leaders in Children's Work. Methods for Women will be in charge of Miss Carrie M. Kerschner. Book room custodian, Miss Kerschner, with Mrs. Charles Johnson assisting. Registrar, Miss Alma Hintz, Reading, Pa. Conference preachers will be Rev. Henry I. Stahr, D.D., President of Hood College, and Rev. Franklin I. Sheeder, Dean of Ursinus College.

Life Members and Members in Memoriam

Life Members

EASTERN SYNOD

Tohickon Classis—Mrs. Ada Scheetz, R. D. No. 7, Telford, Pa.

Mrs. Etta Freed Gerhard, Richlandtown, Penna.

Mrs. Cletus Goodling, National Farm School, Doylestown, Pa.

MID-WEST SYNOD

Iowa Classis—Minnie J. Cort, 508 S. Second Street, Maquoketa, Iowa.

NORTHWEST SYNOD

Milwaukee Classis — Ruth Weckmueller, 3921 N. 20th Street, Milwaukee, Wis.

OHIO SYNOD

East Ohio Classis—Mrs. Gladys Wetter, Woodland Ave., Columbiana, Ohio.

Mrs. Erma G. Stainer, R. D. No. 7, North Canton, Ohio.

Mrs. Louise M. Kasserman, Canton, Ohio.

Northeast Ohio Classis — Mrs. William Barkou, 1326 E. 114th St., Cleveland, Ohio.

Mrs. John Boehm, 3593 Cedarbrook, University Heights, Ohio.

Northwest Ohio Classis—Mrs. Ida Stevenson, 109 N. Jefferson St., Fremont, Ohio.

PITTSBURGH SYNOD

Clarion Classis—Mrs. Jennie Bagerstock, R. D. No. 3, Dayton, Pa.

Mrs. Olive Crum, DuBois, Pa.

POTOMAC SYNOD

Balt-Wash Classis—Mrs. Calvin H. Winger, 1626 Primrose Road, N. W., Washington, D. C.

Members in Memoriam

OHIO SYNOD

West Ohio Classis—Miss Anna Vornholt, New Bremen, Ohio.

POTOMAC SYNOD

Balt-Wash Classis—Mary Redding Park, 4226 2nd Road, W. Arlington, Va.

Mrs. Agatha Bell, 2235 Kentucky Ave., Baltimore, Md.

Zion Classis—Mrs. Anna D. Graybill, 803 W. Princess St., York, Pa.

A Craft Club

BERNICE A. BUEHLER

Director of Children's Work

“NECESSITY is the mother of invention” and necessity is the beginning of numerous projects, especially in our Home Mission fields. One day last summer, a group of Ozarkians visited Rev. Vincent Bucher at the Shannondale Community House. They needed help financially and they wondered what Mr. Bucher could do for them.

Mr. Bucher wanted to help them, but financially there was really nothing that he could do. However, a keen mind always finds a way. Near him on the table was a carved wooden letter opener from Switzerland. Nonchalantly, Mr. Bucher

picked up the letter opener and tossed it to one of the group saying, “Take this home and see how nearly you can make one like it”.

In a few days, the person to whom Mr. Bucher had given the letter opener returned with a very good likeness. Other Ozarkians heard of the venture and decided that they too would like to try their hand at wood carving. In the days that passed several individuals expressed their desire to become part of a group that would make things with their hands, and so the Craft Club of Shannondale was started.

(Continued on Page 190)

Momentum for the Meeting

Materials and Methods

CARRIE M. KERSCHNER

For the July Meeting: The suggestions "To the Leader" for the July program say: "Consult June, 1941, issues of THE OUTLOOK OF MISSIONS and THE MESSENGER for the number to be inserted in the speaking part for Guide II in the Church-wide Pilgrimage and also on the mimeographed copy of the Graph illustrating the Pilgrimage. While this information was cited in the May issue of THE OUTLOOK OF MISSIONS, it is repeated. Regional Women's Guilds to the number of 103 were organized throughout the United States from April 15 to May 21. Insert 103 in the part entitled "Guide II".

Copies of the Graph are 10c a dozen. If desired they may be procured from either Depository.

Make this program an outstanding one in the life of the womanhood of your church. Above all plan this meeting together.

Quite a number of interested groups are sending \$10 and \$20 orders for books. This is a reminder to groups that have not yet ordered Reading Course Lists and Digests.

The Missionary Education Movement reported the purchase and distribution of 15,000 Eagle Books and the "heartening lift" this has given to the British Mission-

ary Society was expressed in a gracious letter written to Mr. Cogswell, Editor of the Movement. "Heaven Knows", \$1.00 (on the List) is also a British publication.

Order the books for use at Summer Schools and Conferences now. National Mission study books for adults and young people: CHRISTIAN ROOTS OF DEMOCRACY IN AMERICA, \$1.00 cloth, 60c paper; seniors, AUTHOR OF LIBERTY, \$1.00 cloth, 60c paper; juniors, CHILDREN OF THE PROMISE, \$1.00 cloth, 60c paper; primary, CHILD NEIGHBORS IN AMERICA, \$1.00 cloth, 50c paper. International Missions: for adults and young people, A CHRISTIAN IMPERATIVE: OUR CONTRIBUTION TO WORLD ORDER, \$1.00 cloth, 60c paper; seniors, THE SEED AND THE SOIL, \$1.00 cloth, 60c paper; juniors, WE GATHER TOGETHER, \$1.00 cloth, 60c paper; for primary, COME EVERYONE AND WORSHIP, \$1.00 cloth, 60c paper.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

(Continued from Page 189)

With that beginning the number enrolled in the Craft Club has been growing and the amount of wood carving which they can turn out is more than Mr. Bucher so far has been able to sell. Members of the Craft Club are not all carving letter openers, napkin ring holders, etc., from wood. Some are knitting, two are making chairs, and several are interested in rug making. The Craft Club meets every two weeks, on Saturday, at the Community House. At that time Mr. Bucher conducts a short worship service and leads in a discussion of topics of current interest and religious significance. For many of these people, the

Craft Club provides their first contact with the Shannondale Community House.

Mr. Bucher is eager that every available opportunity be used to interpret religion in the every day life of the Ozarkians. The Ozarkian, on the other hand, is eager to make his own way and to understand the world in which he lives. Through our mission work there we are sharing in the Craft Club, but we need also to help provide a market for the materials of the Craft Club.

If you are interested, write Mr. Bucher for a display of their work. Perhaps you or your people will want to purchase some of the handiwork of the Shannondale Community Craft Club.

Girls' Missionary Guild

RUTH HEINMILLER
Secretary

Music for the "Infant" Chinese Churches

Hua Chung College
Hsichow, Talifu
Yunnan, China

Dear Friends of the Girls' Missionary Guild:

I feel that I have been very negligent in not writing to you more often. Several times I was about to write but always put it off because I did not know where to begin. In these days life in China is so full of changes that one should explain everything according to circumstances at the time of writing. In this letter I shall attempt to give some general information about our college and tell you more particularly of my own work.

Many of you know that our school has been refugeeing for almost three years. Until bombing drove it away, the college had been located at Wuchang, on the Yangtze River. Having to look for a safer location, the college moved to Kweilin, several hundred miles south of Wuchang. At the end of one semester the entire school—pupils, teachers, equipment, had to be moved again because the war had come so close to Kweilin. Hsichow, in the southwestern province of Yunnan, was chosen—and proved to be a good choice for we have been here ever since and expect to stay quite a while longer. The college is housed in a cluster of Chinese temples. Several mud-wall buildings for class-rooms had to be hastily erected. Local carpenters were set to work making cheap tables and seats for class rooms and offices. Chinese houses in a neighboring village were rented for faculty families. Three of the largest were converted into student dormitories. In the girls' dormitory two of the largest rooms have "double-decker" beds on which Freshman, Sophomore and Junior girls sleep. The smaller rooms also have "double-decker" board beds, but provide more priv-

acy and Senior girls have the privilege of living in these. There is no dining room. Tables on the porches and in the courtyard are used by the girls to eat their meals of rice and vegetables. In spite of all discomforts the girls are very happy.

My special work is music—the teaching of music. Last year I taught piano, Harmony Methods for public schools, sight reading and ear training. At that time we had two teachers of music in the department; now the other teacher is in America studying music so I am alone. We did not secure a second teacher because of the difficult world situation. I have had to give up Harmony and Methods to devote all my time to teaching piano. A Scotch missionary, Mrs. Anderson, teaches voice classes. Both of us enjoy our work. Students are so sincere in their desire to acquire what we teach. The two rather poor pianos, used for all purposes, would be a great handicap if we didn't know that they are the only pianos within a two-hundred-mile radius.

Soon after our college had located here, the Canton Union Theological Seminary joined us. The two schools share most of the buildings, including the library and chapel. Many seminary students are enrolled in college courses. At present six are piano students. This does not mean that they are gifted musically but as leaders in "infant" Chinese churches it is necessary for the pastor to know something about music if he is to have good music in his church. Because of this I get a great deal of joy from directing the Seminary choir.

It is true that our school is located in a very backward part of China. In this part of China people still live as in medieval times. But with the influx of thousands of "modern Chinese", they are

changing their ideas of life and their manner of living.

The climate here is ideal. The temperature rarely goes beyond eighty degrees Fahrenheit in the shade or below forty degrees in winter. The country is beautiful. From our school we see nearby mountains whose peaks during several months of the year are covered with snow! Beautiful views are everywhere. To this missionary, George Randolph Snyder agreed as he stopped for a two-day visit last week on his way from Rangoon to Yuanling. Be sure to read an account of this famous trip he is making by truck over the famous Burma Road.

I realize that I have told you very little about conditions here but what I have written should give some idea of life in this part of China. When I come home on fur-

lough I hope to have the pleasure of meeting many of you. At that time I'll answer all the questions you may wish to ask. Heartiest greetings to all of you. My best wishes for another happy year in the work of the Girls' Guild.

Sincerely yours,
GERTRUDE M. ZENK.

You will recall that Gertrude Zenk is the Girls' Missionary Guild missionary for this year. She sent this letter to you airmail but it reached the office too late for last month's issue of *THE OUTLOOK OF MISSIONS*.

Welcome to the New Guild

Eastern Synod—

St. John's Church, Allentown, Penna. Organized by Mrs. Alton Wentzel with 13 charter members. President, Miss Jean Becker, 14 S. 4th Street, Allentown, Pa.

(Continued from Page 172)

Church. We ask those who are interested to communicate with Eastern Field Secretary Wm. F. De Long, 1505 Race Street,

Philadelphia, or with the General Secretary, J. J. Braun, 1720 Chouteau Avenue, St. Louis, Mo.

(Continued from Page 179)

airfield and regular routes to San Pedro and the capital.

We enjoyed our five-day stay immensely. We visited the places nearby and had a chance to see the Christian work that is being carried on there. The congregation is so very happy with the prospect of their new church which is shortly to be erected.

We came back by a shorter route and surprised everyone, including ourselves, by arriving in Progreso at the end of the second day. Consequently Miss Knappenberger and I consider ourselves very accomplished horsewomen. From Progreso we returned home by train and arrived in San Pedro considerably more rosy from the sun, but very much rested and refreshed. San Pedro Sula, Honduras.

"*THE OUTLOOK OF MISSIONS* contains so much very valuable information and keeps us, who are laid on the shelf, in touch with the work of our beloved Church."

MRS. W. G. LIENKAEMPER, Portland, Oregon.

"I hope we shall never have to give up that precious little magazine—if only more members of the Church would read it."

MRS. H. SCHULTZ, Ebenezer, N. Y.

Hood College Missionary Conference. Frederick, Md., July 12th to 18th. For announcements and information address Missionary Conferences, 904 Schaff Building, 1505 Race Street, Philadelphia, Pa.

An Open Letter to Secretaries of Literature

Dear Co-Workers:

During the past week an appeal for *new subscribers* to THE OUTLOOK OF MISSIONS has been mailed to the President of every local Woman's Missionary Society. In this appeal Mrs. Lentz, Editor of the W. M. S. Department of our magazine has set forth a plan which she has found very helpful in securing new subscribers. Drawing on her long experience as a local Secretary of Literature as well as her many contacts with the general work of the Church, she has given a number of practical suggestions which we believe will be very useful to you. She has asked the local Presidents to share her letter with you.

As you have noticed, we have made a number of changes in the magazine during the past few months. We have endeavored to make it more attractive to our readers. It is also our earnest hope that the new form may help in enrolling a good number of new subscribers. In fact, in order to maintain the present standard, we should have *A Thousand New Subscribers*.

We are looking to you to assist us in reaching this goal. You have been our loyal agents and supporters throughout the years and we trust that you will give us the same fine cooperation at this time.

We are ready to supply you with sample copies in quantity. Please let us hear from you.

With deep appreciation of your help, I remain,

Faithfully,

JOHN H. POORMAN,
Editor.

What Do You Think About It?

"Congratulations on the April OUTLOOK OF MISSIONS. Its contents, size, cover, physical make-up and particularly the photo section in the center are a big improvement."

HENRY C. HECKERMAN, Bedford, Pa.

* * *

"I have been a subscriber for a number of years and I find this magazine both full of information and interesting, and I hope it will be continued, even though the women's work of our churches has been finally merged. May the subscriptions, both new and renewals continue, so there will always be an OUTLOOK OF MISSIONS."

EMELIE BEALE, Baltimore, Md.

* * *

"The new OUTLOOK OF MISSIONS is a great improvement. I like it very much."

MRS. F. W. KRATZ, Upper Darby, Pa.

* * *

Comments from other readers will be welcomed.

Missionary Education 1941-1942

Themes:

Christianity and Democracy in America
Christians and World Order

Missionary Conferences

Leadership Training Schools - Camps

- June 23 to 26 NATIONAL CONFERENCE ON CHRISTIAN EDUCATION,
Lakeside, Ohio.
- June 28 to July 4 Catawba College Conference, Salisbury, N. C.
- July 6 to 12 Hanover Conference, Hanover, Ind.
- July 12 to 18 Hood College Missionary Conference, Frederick, Md.
- July 19 to 25 Ursinus College Missionary Conference, Colledgeville, Pa.
- July 28 to Aug. 3 Mission House Missionary Conference, Plymouth, Wis.
- Aug. 4 to Aug. 16 Tiffin Summer School, Tiffin, Ohio.

Leadership Training Schools

- June 30 to July 11 Lone Star, Waco, Texas
- June 30 to July 12 Shady Side, Mt. Pleasant, Pa.
- July 7 to July 18 Missouri Valley, Fulton, Mo.
- July 20 to Aug. 2 Johns River Valley, Collettsville, N. C.
- July 21 to Aug. 1 North Star, St. Peter, Minn.
- July 21 to Aug. 1 Lake Erie, Dunkirk, N. Y.
- July 28 to Aug. 8 Golden West, Healdsburg, Calif.
- Aug. 3 to Aug. 14 Gulf Coast, Waveland, Miss.
- Aug. 4 to Aug. 15 Green Lake, Green Lake, Wis.
- Aug. 4 to Aug. 15 Sunflower, Wichita, Kan.
- Aug. 11 to Aug. 22 Pacific Northwest, Boring, Ore.
- Aug. 11 to Aug. 23 Potomac Synod, Fannettsburg, Pa.
- Aug. 24 to Aug. 30 Camp Mack, Milford, Ind.

Camps

- June 30 to July 10 Dunkirk Intermediate Boys', Dunkirk, N. Y.
- June 30 to July 10 Dunkirk Senior Boys', Dunkirk, N. Y.
- June 30 to July 12 Mensch Mill Intermediate, Alburtis, Pa.
- July 6 to July 19 Johns River Valley Intermediates, Collettsville, N. C.
- July 10 to July 19 Dunkirk Intermediate Girls', Dunkirk, N. Y.
- July 10 to July 19 Dunkirk Senior Girls', Dunkirk, N. Y.
- July 14 to July 26 Shady Side High School, Mt. Pleasant, Pa.
- July 14 to July 26 Mensch Mill First Senior, Alburtis, Pa.
- July 28 to Aug. 9 Mensch Mill Second Senior, Alburtis, Pa.
- Aug. 11 to Aug. 23 Mensch Mill Young People, Alburtis, Pa.
- Aug. 18 to Aug. 24 Camp Mack Intermediate and Senior, Milford, Ind.
- Aug. 24 to Sept. 1 Mensch Mill Family Group, Alburtis, Pa.

For Information

MISSIONARY CONFERENCES

Hood College, Frederick, Md., and Ursinus College, Colledgeville, Pa., Mrs. Edwin W. Lentz, 904 Schaff Building, 1505 Race Street, Philadelphia, Pa.

Catawba College, Rev. J. L. Levens, Chairman, 364 W. Lee Street, Greensboro, N. C.

Mission House, Rev. F. W. Knatz, D.D., Chairman, 2735 North 40th Street, Milwaukee, Wis.

LEADERSHIP TRAINING SCHOOLS AND CAMPS

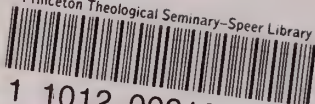
Board of Christian Education, 1505 Race Street, Philadelphia, Pa.

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